

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Vol. IV.

BOARD OF EDUCATION,

Established by the GENERAL ASSEMBLY of the PRESBYTERIAN CHURCH in the United States of America, to the Presbyteries, Ministers, Churches and People, under the care of the Assembly.

(Concluded from page 279.)

We have given the preceding detail that you may have a general view of what has hitherto been done, in regard to the selection and education of young men for the gospel ministry, in that body which is intended to concentrate the wisdom and piety of our church;—that you may see how long and how seriously they who composed that body have contemplated this subject, and of course that you are not called on to favour a project of dubious tendency: and especially that the arguments and considerations with which the Assembly have enforced the subject, may have that powerful influence on your minds, which, as we apprehend, a careful attention to them cannot fail to produce. Still we do not deem it superfluous.

II. To make a few additional remarks on the importance of the object, for the attainment of which the measures and efforts in contemplation have been recommended.

We beg you to consider, brethren, that the *preaching of the gospel* is the great instrumental cause ordained by God, for the propagation of the gospel in the world. Attend to the sacred oracles—“How then shall they call on him in whom they have not believed? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. So then faith cometh by hearing, and hearing by the word of God.” Rom. x. 14, 15, 17.

Much has lately been done, and is still doing, for putting the Bible into the hands of all who are able to read it; and for teaching those to read it, to whom it has heretofore, on account of their ignorance, been a sealed book. This is as it should be. Too much has not been done; and we should deprecate the idea of saying or doing any thing to lessen the exertions, or the zeal, manifested in dispersing far and wide the volume of inspiration—But we do verily believe that, as the human mind is apt to be engrossed by a favourite object, to the exclusion or neglect of other objects as important as that which it regards, so it has happened here. A zeal to disperse the *written word* has, with many, prevented a due concern and proper exertions to provide for the *preached word*. This is not as it ought to

be. “These things ought ye to have done, and not to leave the other undone.” Let us never forget that the preaching of the word is the ordinary means instituted by God for giving efficacy to the truths of revelation. Those truths are reposed in the Bible. But in order to their practical and saving application, (always under the influence of that Holy Spirit, whose operations alone can render them effectual to salvation,) they must be drawn out of the Bible by the preacher of the gospel, and explained, inculcated and enforced by oral addresses.

That this is the ordinary way in which revealed truth becomes the power of God unto salvation, is manifested from all experience, as well as from the scriptures themselves. Instances there no doubt are of individuals who have been converted unto God by merely reading the Bible; and it will ever be the delightful fountain from which the people of God will constantly and immediately draw the waters of life, and the unerring test by which they will try every doctrine. But if an instance should occur, once in a century, of a religious awakening begun by reading the scriptures and other good books, we doubt if a single instance can be pointed out in which the good work has proceeded far, without the preaching of the word. Indeed with very few exceptions it is the preached word that both begins and carries on this work, *among the mass of the community*.

To the inquiry why the fact should be so, it would be a sufficient answer to say, that *such is God's appointment*. “Faith cometh by hearing.” But we can in this instance, see an analogy between the effectual communication of revealed truth, and that of truth of every other kind. Without oral instruction there would be little knowledge in the world, though the world were filled with books. In every gradation of instruction, from the child that learns his alphabet to the erudite adept in science, the advances are made chiefly by oral instruction. Who ever thought of opening a school, or a college, by placing a library in it, from which each scholar might be furnished with suitable books, but without any teachers to explain them by verbal instruction, to aid the pupils in their researches, or to direct those researches aright? It is the same in religion; or rather the case is stronger here, because depraved man is more averse from religious truth than from truth of any other kind. We cheerfully admit,—nay, we would earnestly contend, that every human being arrived at the age of discretion should have a Bible, and be taught to read it. But we also contend that mankind must have living teach-

ers too, or that the Bible, in ninety-nine instances out of a hundred, will be little read, little understood, and do but little good.

From the time of the Evangelist Philip, down to the present hour, the answer even of a diligent reader to the inquiry, "Understandest thou what thou readest?" must be that of the Ethiopian Eunuch, "How can I, except some man should guide me."

We see, then, that in the case before us, the appointment of God is perfectly agreeable to the natural course of things; which, indeed, in every case, is nothing else than his appointment.

Brother, we are much concerned to make the truth here contemplated prominent and pointed. We believe we have reasoned upon it sufficiently, and we do not wish unduly to extend our address. Allow us, then to say, that, you ought to keep it constantly in your recollection, that, use whatever other means you may, you will not make true religion prevail in any one place, in which there is not, or has not been, a preacher of the gospel. You will not usually extend religion one step further than you send a preacher of the gospel. And all those places, and all those regions, in which there are not preachers of the gospel, will and must be without religion;—without it, in most cases, absolutely and entirely, and in all cases, with the exception of a very few individuals. Is not this a most affecting thought! But it will be rendered more affecting by considering,

III. The special urgency which now exists for entering with zeal and vigour on the execution of the plan proposed.

This plan has been formed with the view to increase, as rapidly as possible, the number of well qualified ministers of the gospel; and the urgency which exists, arises from the pressing want of gospel ministers beyond the possibility of a present supply, or the rational hope that it can be furnished in any short period; and especially from the dismaying prospect, that the future threatens to be worse than the past or the present.

Brother, it is our earnest desire and endeavour in this address to keep strictly to the simplicity of truth; avoiding not only all evident exaggeration, but, as far as we easily can, a rhetorical or figurative exhibition of the truth itself. But verily, in regard to the point now before us, we believe that, unless we should wilfully prevaricate, we could scarcely represent the want of gospel ministers as greater than it really is. We have no fear at all of making you believe that this want is greater, or more urgent, than a full knowledge of the truth would demonstrate it to be;—or that the prospect before us, otherwise than it is brightened by the hope that God will provide for his church, is less gloomy than our representation will make it. No—but on the contrary, after all that we shall say, we greatly fear that you will not understand how bad the case or how gloomy the prospect, actually is.

We are under the necessity of making a

short statement: and if correctly made and properly attended to, its brevity will not prevent, but aid the impression which it ought to make. Know then dearly beloved brethren, that we have at present, within the bounds of our church, more than four hundred vacant congregations, and that such congregations, in consequence of the rapid settlements on our frontiers, to say nothing of the vacancies made by the deaths of ministers, is fast increasing every year. There are, beside, large missionary regions, crying to us in the most moving language to relieve them from a famine of the word of life. Now, for the supply of existing vacancies and missionary demands from our brethren on the frontiers, we want at the present hour, beyond the number which we have, or know how to obtain, at least six hundred well qualified ministers of the gospel. Many more might be profitably employed within our bounds; but these are necessary to relieve pressing wants. We are also to recollect that the heathen of our borders and in foreign lands, are to receive the gospel; and that the signs of the times seem to indicate that they are soon to receive it. And do we not owe it to God and his church, to contribute our proportion of effort and expense towards evangelizing the world; and should we not cherish a holy emulation to take to ourselves as much as we may of this blessed debt,—a debt to be repaid with an eternal interest?—For this object then we want four hundred additional missionaries.

Of course our church now wants in all, at least a thousand gospel ministers beyond the number which she can possibly command. Nor will this enormous want grow less, but greater every year. Every year some vacancies are made by the deaths of ministers; and it is calculated that our population itself doubles in twenty years. So that, if all other circumstances should remain as they are, this single cause would, in twenty years time, double the present want and demand. But other circumstances will not remain as they are. They will be constantly changing and in such a manner as greatly to increase the deplorable disparity between the work to be done in the gospel vineyard and the hands that will be found to do it. The American Society for educating pious youth for the gospel ministry, have, in their last report, made it apparent, on principles of fair and even moderate calculation, that, if ministers of the gospel shall be annually furnished for a century to come only in the ratio of the present supply, there will, at the end of the century, be in this country a population greater than the present population of Europe, entirely destitute of competent religious teachers. Look at all this, dear brethren; and keep in mind that it is not fiction, but sober, solemn reality that you are looking at; and keep in mind, too, the truth which has been proved, that the blessings of the gospel will not be experienced where the gospel is not preached; and then ask yourselves what is to be done.

We conclude our address by telling you

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what we think *ought* to be done. Let every christian make it daily the subject of his earnest prayer, and all assemblies for social worship the subject of their united supplications, that God would pour out his Spirit and revive religion in our churches, so that, among other blessings attending such revivals, a host of precious youth may become the subjects of the renewing grace of God, and thus be prepared to offer themselves to the Lord for his service in the ministry of the gospel. Pray that they may be disposed to make this offering, and that their parents and guardians may not hinder but encourage them to do it. Pray, brethren, that we may all feel as we ought to feel, that we may act as we are called to act in this time of the church's necessity:—That we may feel humble in view of our past criminal neglect; that we may feel our dependence on God; and while we implore his help, may, as in such circumstances ought ever to be done, exert ourselves with the greatest activity and energy in performing the duty incumbent on us. Let us especially endeavour heartily and zealously and unitedly to carry into full effect the plan which is herewith laid before you. Let the execution of this plan be viewed, as it may justly claim to be viewed, as a *matter of fundamental importance to the cause of Christ*:—Not as on a footing with a hundred other good and benevolent plans, which are claiming, and rightfully demanding a portion of attention; but as demanding a preference to them all; as, in a word, of more immediate and pressing importance, than any one effort beside, for the propagation of the gospel.

Viewing it thus, let every Presbytery form a Board of Education, auxiliary to this Board; let other auxiliary societies in prosecution of the same great object be formed, wherever it may be practicable; and let every individual Christian resolve to do all in his power to give effect to this plan. Let the poor contribute their mites, and the rich a proper part of their abundance. Let our pious and benevolent women, both young and old, who have acted so nobly in other instances, give us their important aid;—and let even children and babes contribute to it. Let us thus make one great and united effort, with humble faith and hope in God that his blessing may attend us:—and notwithstanding every discouragement and all opposition, we shall be successful.

From a plan so liberal in its principles as this, it is hoped that no minister of the gospel, no professing christian, no individual belonging to our denomination, will withhold his support; but that all, of both sexes and of every age, will feel an earnest desire of contributing something to the attainment of an object so immensely important as this address contemplates. God will indeed preserve his own church, and accomplish his own glorious purposes in relation to his chosen people; but let it never be forgotten, that the dispensation of his grace is conducted on principles that require the use of established means, and invite and claim our co-operation in the great

work of saving immortal souls and of extending the limits of the Saviour's kingdom. In an honour so pre-eminent as that of being co-workers with God, all should feel a holy ambition of participating. Let none dare to sin against God and their own souls, by treating this proffered honour with contempt or neglect; but let every one engage in this great work, as his privilege and his duty; anticipating that day, when the Judge of quick and dead, who will notice visits paid to his sick and food given to his hungry saints, shall distinguish with peculiar approbation that christian benevolence, which is employed in furnishing supplies to immortal beings who are perishing with want of the bread and water of life.

ROBERT RALSTON, President.

July, 1819.

From the Boston Recorder.

AMERICAN EDUCATION SOCIETY.

The Fourth Anniversary of this important Institution was celebrated on Wednesday last. The Society met for business in the morning, at the Hall of the Massachusetts Bank—Lieut. Gov. PHILIPS, President, in the chair. The meeting was opened with prayer by Rev. Dr. Murdock. The following gentlemen are Officers of the Society:

His Honor WM PHILLIPS, President; Hon. WM. BARTLET, Vice President; JOHN WHITEHEAD, Esq. Vice Pres't for life.

Honorary Vice Presidents.

Hon. William Reed, Hon. Caleb Strong, LL.D. Hon. John C. Smith, LL.D. Gen. C. C. Pinckney, Hon. E. Boudinot, LL.D. Robert Ralston, Esq. John Bolton, Esq. Rev. Ashbel Green, D.D. Rev. Jeremiah Day, LL.D. Rev. Jesse Appleton, D.D. Rev. Samuel Austin, D.D. Rev. Eliaphet Nott, D.D. Rev. Henry Davis, D.D. Rev. Zeph. S. Moore, D.D. Rev. Joshua Bates, D.D. Rev. Francis Brown, D.D. Rt. Rev. A. V. Griswold, D.D. Hon. Edward H. Robbins, Rev. Charles Coffin, D.D. of Tennessee; Hon. John Elliott, of Georgia; William Seabrooke, Esq. of Mississippi.

Rev. Asa Eaton, Clerk,
Aaron P. Cleveland, Esq. Treasurer.
Pliny Cutler, Esq. Auditor.

Directors.

Rev. Abiel Holmes, D.D. Rev. Eben Porter, D.D. Rev. S. Worcester, D.D. Rev. L. Woods, D.D. Rev. Brown Emerson, Rev. Asa Eaton, Rev. Sereno E. Dwight.

The Report of the Treasurer was exhibited, by which it appeared that the Receipts during the last year amounted to \$19,331—those of the preceding year amounted to \$5,971. The amount of the Permanent Fund is now \$10,500—to this fund, John Whitehead, Esq. of Georgia, with a liberality which does him the highest honor, contributed the sum of \$3,500. This example of Christian benevolence needs no comment.

The Public Meeting of the Society was held

in the Old South Church, at 3 o'clock, p. m. The meeting was opened with prayer by Rev. Dr. Holmes. The Annual Report of the Board of Directors was then read by Rev. Dr. Woods. After which the motion that the Report be accepted and published, was made by Hon. Mr. Reed, of Marblehead, and seconded by Rev. Mr. Tappan of Augusta. The motion of Thanks to Auxiliary Societies, was made by Rev. Mr. Codman of Dorchester, and seconded by Rev. Mr. Emerson of Salem. That of Thanks to the Board of Directors, was made by Professor Murdock, and seconded by Rev. Mr. Meade of Virginia;—to which an appropriate answer was made by Rev. Dr. Holmes, on the part of the Board of Directors. The Addresses of those gentlemen, which accompanied their respective motions, were in a high degree interesting to the audience. If sketches of them can be procured, we shall publish them. The Contribution amounted to \$174.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts of Speeches delivered at the 15th Anniversary.

H. R. H. the Duke of Gloucester, (on moving thanks to the President) said

‘ Gentlemen,—I feel double satisfaction in having this opportunity of bearing my tribute to the merit and exertions of our noble Chairman, and of expressing that anxious and sincere interest that I must ever feel in the prosperity of this Institution. Gentlemen, from its earliest foundation, I have been one of its warmest and sincerest friends. Its object is to obey the orders of our Saviour, in circulating the doctrines of the Christian religion throughout the world; to enlighten those who are born under the shadow of death; who have not had the means of being instructed in that knowledge which is alone our support and comfort in this world, and upon which alone we found our future hopes. Gentlemen, allow me to congratulate you upon the success that has attended your endeavours. The Bible has now been printed, or is preparing to be printed, in nearly seventy languages; in Russia alone, in twenty-six. Almost every Sovereign in Europe has protected your Society, and from almost every quarter you receive a favourable account of its proceedings.

This Motion was seconded by Professor Kieffer, (of Paris,) Interpreting Secretary to the King of France, who presented an Address in French,—the following is an extract from the translation:—

‘ My Lord,—The Committee of the British and Foreign Bible Society having done me the honour to invite me to attend this Anniversary Meeting, and the Government which I have the happiness to serve, having granted me to visit this Metropolis, I beg leave to present to your Lordship, and this honoured Society, the first fruits of a work, with the execution of which you have been pleased to intrust me, and to deposit here *three copies of the Turkish New Testament*. I have also the satisfaction to state, that, with the advice and assistance, of my illustrious colleague and friend, Baron Sylvestre de Sacy, I have taken all the necessary steps, to commence, on my return to Paris, a work of still greater importance, namely, *the printing of the whole Bible in the same language, of a larger type and form*.

‘ My Lord, I seize with eagerness this interesting opportunity of being the interpreter of those sentiments of most lively gratitude, with which the Protestant Bible Society at Paris is penetrated, for that sincere and generous co-operation with which, from its very origin, you have favoured it. In testifying thus publicly to your Lordship these grateful feelings, I merely discharge a duty as agreeable to myself, as it has been strongly recommended to me, by its President, the Marquis de Jaucourt, as well as by my colleagues in the direction of its affairs.’

‘ Lord Teignmouth, in returning thanks, took a brief review of the success of the Society, and concluded by observing—Our cause is good: it will have the prayers of thousands for its success. Our allies are numerous, zealous, and united. Our arms are proved, and, I trust, our supplies will never be deficient. We employ no weapon of earthly temper or human fabrication: we use no sword but that

of the Spirit. The dignity of monarchs, the zeal and piety of the learned; the strength of the mighty, and the weakness of the feeble, are enlisted under the banners of the Bible, to share and extend its triumphs; proclaiming, as they march, 'Glory to God in the highest, on earth peace, and good will to men.'

‘W. Wilberforce, Esq. M. P. Vice-President, (on moving Thanks to the Royal Duke) remarked — Of all the labours of this Society, the one upon which my mind dwells with the greatest satisfaction, is that, which, although, at present, it is but an infant work, is yet an infant Hercules, and begins to operate with a degree of force and vigour proportioned to the cause which animates it, and the extent of the sphere in which it has to act. I allude to the effects produced in the East Indies by this Society: and I am sure your Lordship will peculiarly feel the force of this observation, for no man was better acquainted than yourself with the nature of the difficulties with which Christianity had there to contend. Undoubtedly it was there that Infidelity seemed to have entrenched himself, as if secure on his throne, behind barriers that nothing could force. In this country, and in some other places, infidelity, if I may so express it, has been, upon its good behaviour, forced sometimes even to assume the credit of Christian principles; but in the East Indies, we have had an opportunity of seeing this baneful principle, in all its native hideousness: there infidelity thought itself secure; there the god of this world was not obliged to veil his real occupation, pursuits, and tendencies. What was the consequence, and what was the effects? We behold all around us smeared with blood, and polluted by lust and cruelty, scenes of such detestable barbarity as seemed to be intended for the very purpose of displaying his triumph over all the instincts of human nature, rendering parents destroyers of their own children, and children of their parents; in short, in every way of horror that can be conceived, mock-

ing and rioting in deadly triumph over all the tender feelings of the human heart, and all the convictions of the human understanding: it was there, I say, that we saw what infidelity is, when left to its own free unobstructed operation. And O! my Lord let us learn, hence, the blessings which we owe to Christianity.

‘I cannot help wishing, added Mr. W. that it should be distinctly known, how much they who are busying themselves in the circulation of the Scriptures are of opinion, that the principles of that blessed book should prompt them to use their utmost endeavours not merely for delivering our unhappy brethren in Africa from the darkness and superstition of Paganism, but also for delivering them from that, which, so long as it subsists, must prevent almost the possibility of any communication to them of divine truth:—I mean the continuance of the detestable Slave Trade. We have, sometimes, I fear, been misunderstood upon this subject; it has been imagined that our hostility to it, in this country, was founded chiefly on political grounds, or, at the utmost, on grounds of tender feeling and humanity. Now, undoubtedly, it is our great duty as Christians, to love each other as brethren, and to endeavour, wherever we can, to dry the tears, and ease the pangs, of our common nature: but, my Lord, I do protest to you, that my grand arraignment of this most detestable and guilty practice, the Slave Trade, is, because it is chargeable with holding in bondage, in darkness, and in blood, one-third of the habitable globe; because it erects a barrier along more than three thousand miles of the shores of that vast continent, which shuts out light and truth, and humanity and kindness.’

‘Admiral Lord Gambier, (on seconding Thanks to the Royal Duke) said,

‘My Lord,—Such are the admiration and love that I have for the Institution, that I am at a loss to find language strong enough to express them. I will use the words of the prophet,

when speaking of the universal church of Christ: 'I will make thee an eternal excellency, the joy of many generations.' We have seen, my Lord, that this institution has been 'the joy of many nations': we have seen the effects of its light, and of its kindness throughout almost all the corners of the earth. May we all be translated in due time, to that state, where we shall see it 'an eternal excellency.'

'H. R. H. the Duke of Gloucester, in acknowledging this vote, said,—

'Gentlemen, I am satisfied that I am speaking the sentiments of my illustrious Relatives, as well as my own, when I testify to you our gratitude for your kindness to us, and express the greatest anxiety and readiness to render the warmest assistance—I say, the *warmest* assistance—to this good, this great, this glorious cause.'

'John Gurney, Esq. King's Counsel, on moving thanks to the Vice-Presidents, observed concerning them, —Some of them assisted in planting, and all of them have assisted in watering that Tree, the roots of which have struck deep into the ground, the branches of which ascend to Heaven, and will overshadow the whole Earth.'

The Rev. W. Roby, one of the Secretaries to the Manchester Auxiliary Society, (on seconding the motion) adverted to the union promoted by this Society:—'And why, my Lord,' said Mr. R. 'should we not all cherish this kind of union? Because we cannot agree in all points, shall we, therefore, be determined to be hostile on every point? Shall we continue to treat one another as the Jews and Samaritans of old? Have we learnt so little from religion, as not to be convinced, that it is our duty to strive together for the propagation of the Scriptures? Are we afraid of contracting too much of the character of primitive Christianity, when the multitude of them that believed were, amidst their lesser differences, of one heart and one soul? Are we afraid of approximating too near to the glory of the latter days, when Ephraim shall not vex Judah, nor Judah vex Ephraim? Are we

afraid of imbibing too much of the atmosphere of heaven? But, my Lord, I am wandering from the subject: my feelings have carried me away. I was attempting to describe particularly the effects of our Auxiliary Society. I have witnessed the great necessity of such Institutions, and the great advantages arising from them; and therefore trust I shall be excused for having expatiated so much at length on a topic so dear to my heart, and conclude with very cordially seconding the motion.'

'The Right Hon. C. Grant, M. P. Secretary of State for Ireland, (on moving Thanks to the Committee) adverted to the victories of the Society:—'Yes, my Lord,' said he, 'we have been compared to conquerors, and our conquests have outstripped those of any which history records; but, in this instance, we appear to act the part, not merely of adventurers, but of *wise* conquerors. Having widely extended our triumphs, we now proceed to consolidate the empire we have won. Having carried our bloodless victories to the extremities of the globe, we now return to confirm and unite our power nearer home. We strengthen its foundations, we secure its safety, by establishing a cordial and intimate sympathy with our neighbour kingdom,—our sister kingdom, I will rather call it,—of France. It was a saying of Louis the Fourteenth, when he formed a confederacy with Spain, 'The Pyrenees are no more.'—My Lord, the British Channel, and the Straits of Dover are no more!—The Alps and the Appennines are no more!—The mighty ocean between this country and India is no more!'

'My Lord, I may congratulate your Lordship on the pleasing and triumphant prospects which yet awaits us. We are confident, because we trust in the same resources which have supplied us with strength and with success. And what a ground of glorious anticipation is open for us, when we recollect the progress of opinion, and of the human mind, during the last thirty or forty years! Since the commence-

ment of the reign of that most venerable and beloved Sovereign, whose virtues [*acclamation*] and whose piety, have so materially contributed to the promotion of the best feelings, and the best Institutions, within the last forty years; and, though it be true that he cannot now witness the effects of his conduct, yet let us not fear that he will be without an ample reward—but we, I say, are now enjoying those happy effects,—enjoying them in the increased knowledge and virtue of the age; enjoying them in the multiplied institutions of charity that surround us; enjoying them this day in the presence of that August Person who has honoured us with his presence.'

'The Hon. C. Shore, son of the President, (on seconding the motion) in examining the constitution of the Society, could see none of those seeds of discord or dissolution, which some imagined they have found in it. The Institution, it is true, may have remained stationary in countries which have fallen from the climax of empire and prosperity; but in others which are rising in the scale, its progress has been rapid and irresistible. It has felt something of the paralyzing influence of that deadly calm, and fatal slumber, in which the states of Spain and Italy, once lordly and triumphant, now repose; I see it sailing down that stream of power and population which imparts life and fertility, under the auspices of the Russian Monarch, to the deserts of Siberia, or the perambulations of the Tartar; and, under the fostering sway of other dynasties, to the unmeasured regions of the western world.'

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From the London Evangelical Magazine.

RECOLLECTIONS

OCCASIONED BY THE ANNUAL MEETINGS IN MAY.

The hearts of British Christians are now beating with the rapture and holy joy which the glad tidings from distant lands have produced. The fire still glows in their bosoms, which zeal and love for the Saviour and for souls have kindled. The return of this annual joy was hailed by thousands, who looked as eagerly for its approach as the benighted Laplanders climb their mountains of ice and snow, to catch the dawning of the long lost sun; and we have shared in the delight, our hearts have been gladdened, and we are benefited. By this time, the sensations have reached the distant parts of the empire, and Christians unknown to each other, and churches widely separated, are glowing with a common gratitude. One, therefore, who hopes his object is usefulness, would call the reader to review that he may not forget. Some, we must fear, have felt, who will not act; at least many will act with much less vigour and perseverance than they thought they should, when they mingled with the throng, and were roused by the eloquence of address. 'Yes,' I think I hear an ardent and pious youth say to himself, 'I remember that whilst I was listening to the fervent appeals, and the interesting detail of facts, I felt an elevation of soul, I never knew before. I longed to do something in the missionary cause. I felt that I could cross seas, and traverse deserts, and climb mountains; endure cold and hunger, heat and wet; I could shiver at the pole, or languish in the torrid zone: any thing to become a missionary, and tell a Redeemer's love to those that are 'perishing.' This was well; it was a truly enviable feeling while it lasted; but may we not ask, my young brother, what influence has it had on you? Without supposing that in every case it becomes a duty to go to distant lands, or that in your case it is practicable, should you not ask yourself, 'Have I been more devoted since I returned to my accustomed duties as a Sabbath School Teacher?' for I must suppose you such; 'more diligent and more vigorous, more watchful for opportunities of doing good; more affectionate in addressing my companions; more active in scattering those 'messengers of mercy,' religious tracts—more lively, more indefatigable in the societies to which I belong?' Or

did those fine feelings die where they first arose—at the public meeting, or within a few short days after? You hope not; but are ready to reply, 'only a few weeks have yet elapsed, and this is a short period in which to manifest any great effects'—true; but no man was ever eminently or extensively useful, and this you should aim to be, who had not some decision of character, and some promptitude in action. Begin then at once, and seek for divine influence to enable you to persevere; for we may be assured that he whose zeal cools much in the revolution of a few weeks, is not likely to remain unchanged through successive years. Commence then: form some plan of usefulness, and try to carry it into execution, however feebly; the very effort will strengthen you, for 'by liberal things you shall stand.'

I see a pious young female, who, if I could converse with her, would I think tell me with what delight she listened to the interesting accounts of early piety and the success of schools, and how she wept at the description of children without instruction, and parents unable to supply it; of heathen ignorance, the superstition of the savage, and the civilized, and of the joy with which the simple and the sage receive the book of God and the preaching of the gospel, and how gladly she would have instructed the young, or conveyed to them a Bible. If such should peruse these lines, I would venture to ask her, if she is usefully filling up her own sphere of duty, and would say, 'Nothing very public or prominent would become you, but you stand in a domestic circle; have you withdrawn into retirement with your younger brothers or sisters, conversed with them, put such questions to them as kind solicitude will suggest, and such as their affection for you could scarcely suffer them to forget? Have you directed them to the Saviour, assuring them of his willingness to receive them, and then prayed with and for them? There are habitations of the poor around you, have you visited them, left a Bible, given tracts,

aimed to drop the instruction which they will receive with respect from you, when they will not listen to us? If you have not, let me entreat you to remember that the 'honourable women' in distant lands reprove you. The Saviour demands all this at your hands. To his love it is strictly due. His cause is worthy of it. One of the highest honours conferred on human nature was the commendation of the Saviour, when he said of a female, 'she hath done what she could.'

I imagine myself one of that family circle that are gathered round the father as he sits to tell the history of the anniversary, and relates the most interesting anecdotes he can remember, while he answers the many and eager questions of his delighted children. It is a lovely scene; and if I may ask him a question, I would say, 'In addition to this happy and domestic feeling, have you brought home with you more of that same spirit which carries out the missionary, which actuates the useful members of societies? Let me inquire, Do your servants receive that instructive and affectionate address which may render their connexion with their family the means of bringing them into the family in heaven and on earth, of which Jesus is the head, of giving them the privileges of the household of faith? Is there not room in your neighbourhood for a Sabbath School? Could not your sons and daughters become teachers, while you assisted in supporting it? Is there not a village, within a short distance of your residence, where the inhabitants would listen to a preached gospel, if they saw you espoused its sacred cause? Is there not one in which pious men could be found to preach, if there were any to procure or assist in providing a room for the assembly? And is there any thing to prevent your doing it? Or, can you want for motives, who profess to love the Saviour—who have heard and been cheered with the tidings that 'the grace of God, which bringeth salvation, hath appeared unto all men?' Awake, my brother, unfold the

napkin that hides your talent, and employ it in the Master's service.

Think of the day when gathering multitudes shall come from their graves, in every region and of every age, when the Lord shall come to reward his faithful stewards, that their lively feelings will prove to have been valuable only as they excited to a more ardent devotion, a more conscientious activity, a more persevering exertion of every power to advance the kingdom of Him, whom your eyes shall then see in the grandeur of the Judge, and the glory of the triumphant Mediator. Think of the gratitude with which you will then review the little that you were enabled to do for Him who bled on Calvary, and sits upon the throne. Think of these things; go back to your sphere of duty, inquiring, 'Lord, what wilt thou have me to do?' AUDITOR.

BUDHU PRIESTS.

In a former Number we gave a short account of two Cingalese or Budhu Priests, now in England, (see page 72.) The following account of the motives which led them to leave their native land, and visit England, was written by MUNHI RATHANA, and published in the Methodist Magazine. After enumerating a variety of the Budhu books of Religion, he observes:—

These books above mentioned I have thoroughly read, and endeavoured as much as I am able to understand; but there are so many things contradictory and opposed to common sense, that I find them impossible to be reconciled to my judgment. The two grand doctrines of which I could not see the reason, are these; the transmigration of souls, and the bowing down to images.

Why, for instance, my father's soul (he being a good man) after death, and after enjoying a state of happiness, should descend into the body of a cow or pig, I could not comprehend. My books tell me that a man's goodness can be worn out, unless kept up by a continued series of good actions, in the same way as a field, if not continually sown, produces nothing, and that this is the reason why the soul comes into

another state of trial after all the good is worn out. This doctrine I could by no means understand. The worship of idols is still more ridiculous. For why should we worship a thing we ourselves have made, and which has no sense or perception? When these things had been considered a long time, I took the New Testament, read it, and found nothing in it but what was consonant to reason. I then thought, if I were to go to baptism, I should get a clearer view of this book. But my evil sense told me, if I were to be baptized I should lose every thing, my money, my friends, my dwelling, my reverence among the people, and indeed every thing I held dear. This my better reason told me I must not mind; I wanted truth, and that I must get. In this way my mind was agitated like the sea, sometimes raised into the greatest tempests, by warring winds, and at other times a still calm. In this state, I thought of studying the Testament, and read the fifth chapter of Matthew. In this chapter I saw a palace, a place of glory, was prepared for me, if I would take my sword firmly in my hand, determined to fight bravely, and manfully overcome all the suggestions of my evil imaginations.

My second contention was with my mother, which began in this manner: I addressed her with, I want to go to England. My mother said, Why do you want to go to England? Because I want to be baptized, and to learn the Christian religion. My mother, weeping and crying, said, Who told you this greatly evil sense? I said, no man, but my good sense told me. My mother answered, I will tell you what. Very well, madam. I, your father, grand father, great grand-father, all your relations, the Cingalese people, the Burma country, Siam, all these believe our god, and only you do not.—Why do you not? why do you not like our god? tell me the bad things in our religion. I said, O yes, mother, I will tell you them in a very few words. If a carpenter take any kind of wood, make half of it into a stool or chair,

the other half make into an image, put on paint, and having finished it, you call this your god Budhu, there is very little difference between them.— Why do you worship, give gold and silver, clothes, food, and flowers to it ? Mother, why do you not worship the stool or chair ? Mother made no answer. Mother, I continued, the people that live in this country are foolish ; I will not stop. Those people had a sense of another kind than what was right. If a man be sick, he takes eggs, fowls, goats, and offers them to many gods ; at the same time calling out, Come and help, come and help, take away my sickness, and receive these things. This he does to many gods. Do you never believe these things. There is only one God, and do you pray, "Our Father which art in heaven." If a fire burns in your heart, and destroys it, these words will put it out like water, and keep you from being destroyed, if you will hear the truth. Farewell mother, I am going to England.

MUNHI RATHANA.

YOUNG MEN'S MISSIONARY SOCIETY
OF RICHMOND, VA.

Extracts from the first Annual Report.

After several fruitless attempts to procure missionaries, the board of Directors finally succeeded in obtaining the services of two young preachers for a short time; of whom one officiated in the city, and another in the neighbouring country. The following abstracts of their journals will convince the society that while employed in their service, they laboured with exemplary fidelity and zeal.

The missionary employed in the city, the Rev. Orin Fowler, laboured for the society only about two weeks. During this short period—rendered thus short by his ill health—he preached to the sailors at Rocketts, at the Poor House, the Armoury, Penitentiary, and other places, about twelve times. In the Poor House and Penitentiary, as well as in private houses, he visited the sick, and prayed and

conversed with them. He went from one abode of want and wretchedness to another; ascertained the spiritual condition of the tenants, and by distributing Bibles and Religious Tracts, and affording verbal instruction, he endeavoured to supply their necessities. His discoveries of the destitute condition, of the utter ignorance and darkness of great numbers in this metropolis, are truly affecting. He states the astonishing fact, that in one day he visited twenty-three families, and found twenty of these without a Bible. He gives us the assurance that, after all the activity and zeal of the Bible Society of Virginia, and their extensive charities, there are numbers in this city, who had never heard that even such an institution existed, or that any efforts were making to supply the spiritual wants of the poor. From a careful examination of the census of the city, and a computation of the numbers which can be seated in the churches now in use, he concluded that there were in our metropolis at least eight thousand persons above the age of four years, who could not find accommodation in the houses of worship, were they ever so desirous to enjoy the privilege. These statements were made by your Missionary, and are brought forward by the Directors for the purpose of shewing, that immediately around you there is a wide field for missionary exertions; a loud call for the full exercise of your charity. At the same time, so kind and cordial was the reception given to the preacher; so grateful were the afflicted to whom he ministered the consolations of the gospel; so attentive and serious were they to whom he preached; and so pressing the solicitations for similar services, that you have the utmost encouragement to believe that your work of charity has not been, and will not hereafter be in vain.

The other Missionary, Mr. James B. Stafford, was only proposed to the board about fifteen days ago. He was commissioned to itinerate for two weeks in the upper part of this county, and the lower part of Goochland.

During this short period, under the disadvantage of having to apprise the people of his intentions, before they could be assembled for religious instruction, he preached twelve times, and visited a number of families. A considerable part of the tract of country through which he passed is deplorably destitute—Many families are without a Bible—Not a few unable to read—Some feel and deplore their want of religious instruction—Others are indifferent—and others opposed to it—In general however, he was kindly received. The congregations were quite as large as could be expected; for the most part they were serious and attentive; and in some instances considerable affection was manifested. This Missionary was furnished with a number of Religious Tracts, which were distributed, and generally received with eagerness and gratitude; but sometimes with reluctance.

From information on which the Directors can confidently rely, it is believed that the Missionary field is of immense extent in this country. Nearly one half of the State of Virginia is Missionary ground. The states and territories to the south and west are equally destitute. In many instances more so. Numbers feel and deplore their spiritual wants, and unable to procure a supply, importunately cry for help. Surely the cry of those who are perishing for lack of knowledge will awaken the sympathies of all who appreciate the value of religious privileges, who know any thing of the blessings of the gospel. This expectation seems the more reasonable, because when the gospel is sent to any people, they are not only enriched with the treasures of divine wisdom, and furnished with the abundant consolations of the Holy Spirit, and inspired with the best hopes, but that is given which ensures obedience to the laws; the practice of justice; the cultivation of charity; the following of peace with all men; which, in a word, prepares for the duties and sufferings of this life, and the joys and glories of a better life to come.

(From the Boston Recorder.)

MISSIONARY ESTABLISHMENT.

It is well known, that the Indians of the United States, particularly in the North, are broken into numerous small tribes, which are scattered over an immense extent of country. This circumstance has been the great obstacle to all efforts for their civilization and religious improvement. It is believed, however, that this obstacle may be removed. If a *Missionary Establishment* were made on some suitable spot, the Indians of various tribes in these scattered settlements might be gradually collected, formed to habits of civilization, and taught the Christian religion. Such a plan, it is believed, is practicable, and affords, more than any other, a rational prospect of benefit to the Indians. With a view to ascertain the practicability and expediency of such an establishment, the disposition of the Indians in regard to it, and, in general, to obtain all information which may have a bearing on this important object, "*the Society in Scotland for propagating Christian Knowledge*" have appointed an Agent to visit these Indians Tribes, and to make of them and others, the necessary enquiries. This Society for many years have had funds in their treasury employed for the support of Missions among the Indians of North-America. We understand that the Rev. Dr. MORSE of Charlestown, has been appointed the Agent of the Society for the above mentioned purposes, and that he has accepted his appointment.

From the Evangelical Intelligencer.

REVIVAL OF RELIGION IN GEORGIA.

Accounts received from Warren Circuit, in the state of Georgia, of the state of religion, are pleasing. This circuit (travelled by methodist preachers,) embraces part of Jefferson, Warren, Columbia, and Richmond counties. The state of religion in this circuit, for several years past, appeared on a stand—at times on the decline. Pride and vanity, with the increase of wealth, seemed to prevail. From the commencement of this year, numbers were waked up to a sense of Duty and Zeal. A Camp Meeting, held in the neighborhood of Col. Williams's, Columbia county, commenced on Friday, July 30th, and closed on Wednesday, August 4th. The first sermon was accompanied with a sense of the Divine presence. The exercise of devotion continued with very little intermission to the end of the meeting. The cries of penitents were affecting, while Christians rejoiced, and sinners

felt awful, because of the presence of the Lord. The Rev. Henry Bass and others state, it was the greatest meeting they were ever at: and what made it the more remarkable was, that the number and talents of ministers were inferior to what is usual on such occasions. More than 100 professed to experience a saving change at the meeting. Between 3 and 400 have been added to the Church in that circuit this year.

Augusta is sharing in the benefit. The congregations have latterly increased in number and seriousness. Awakenings and conversions have ensued. On the last Sabbath in August, 28 whites joined the Church, the greater part of whom, expressed the goodness of God in the pardon of their sins.

May the genuine religion of Jesus hasten its spread, until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

SABBATH SCHOOLS.

In our last number we gave an extract from the close of a Sermon delivered before the Sunday School Union in London, by Rev. R. WATSON. There is so much useful instruction on this important subject, embodied in the whole of this Sermon, that we continue our extracts.

If literature only were considered, the pretensions and claims of Sunday School Institutions would be very humble. To teach the children of the poor to read, in order that they may be able to consult, for their instruction and comfort, the Holy Scriptures, is their principal and legitimate object. In some instances the act of writing is added; but in all well regulated schools of this description, it is not taught on the Sabbath. There are teachers who, much to their honour, are willing to sacrifice one or two evenings of the week for this purpose, to maintain the sanctity of that day unimpaired, and to employ it only in services which immediately connect themselves with religious objects. Humble, however, as are their pretensions in a literary view, if our observations on the subject of education be

correct, they will give, as long as their original plan is kept sacred, what may be called education, in a very important sense, to the children of the poor, and of the children trained up to knowledge and piety in well conducted Sunday Schools, (and I have sufficient information on the subject to warrant me in saying, that the majority of these institutions are conducted well) it may be affirmed, that they are *well educated*. The letters they acquire are usually sufficient for the stations they attain in society; and they are taught "*the fear of the Lord*." If therefore, we rank them in the first class of the institutions of the present day, for the instruction of the lower orders of society, there are not wanting sufficient reasons to justify this eulogy.

The *number of children* now educating in Sunday Schools is one character of their importance. A moderate calculation has stated them at half a million. This, it is true, is not such an estimate as offers any authority to relax our efforts. Great as the exertion is, it does not reach the magnitude of the want; for perhaps an equal number remain neglected by every educational charity. It is nevertheless a cheering statement. It is the work of but a few years date; yet it has taken hold of a vast extent of public interest. Let us consider how far the good may extend—the number of families, most of whom were dark and vicious, into which a reproving light and a sanctifying leaven has been carried. Let us trace this crowd of children into all the connections they will form in life, to the families into which they must multiply, and in which the knowledge and the good principles they themselves have received, will in some degree operate, and our hopes may, without any presumption, rest on results of incalculable consequence to individuals and to society.

Sunday Schools derive additional consideration from their *necessity*. A single circumstance marks this necessity. But for them this multitude of

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Striking instance of Converting Grace.

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children must, for the most part, have remained ignorant and vicious. The necessity of the case has arisen from the poverty of parents; the facility of employing children in the varied manufactures of the country; the want of provision by other and too limited charities, or from all these causes united. The fact, however, is not to be disputed. Sunday Schools took the lead of those other institutions for the education of the children of the poor, which are now in the most comprehensive activity; they had the honour of urging them into their present scenes of operation; but by none of them have they been superseded. This puts their necessity beyond all controversy, except with those who would rather see the poor left to a corrupting and demoralizing ignorance, than instructed in any but their own methods; and when, to add to the absurdity, they themselves have slumbered in negligence during most of the time that Sunday Schools have been in operation, and are not even now prepared with the means of meeting the present necessities of the children of the poor.

The *vigilant superintendence* exercised over Sunday Schools is another circumstance which advances them in the rank of educational charities. The activity of Teachers is the energetic spring of the whole system; but as few except young persons are so discharged from domestic engagements as to have leisure to occupy the office of Teacher, prudent and zealous as such persons might be, it would be an obvious defect to leave such institutions without a careful superintendence; and in fact they possess it in a degree probably superior to any, except some charities of an isolated and very limited character. Few are the instances in which they do not occupy the care of Ministers who know the books which are read, and the general methods of tuition. In all, persons of experience and worth, of confirmed religious habits, glowing with Christian charity and paternal affection, give by turns a kind and vigilant

oversight of a charge so important. It is thus that their religious character is maintained, and that the spirit in which these institutions are conducted is preserved in strict accordance with the designs of the sacred day. In no case are they left to a hireling, from whom, at the best, little more could be expected than to keep the mechanism of the system in play. It is thus that the nobler feelings of the hearts of those whose love to others emanates from the love of Christ, and is fed and supported by the solemn consideration of the value of a never dying spirit, are brought to bare with a vigour ever renewing upon the great ends of the institution. There are in all the Schools so conducted motives in operation more vigorous than that of performing a task respectably, that the hire of it may with confidence be demanded; motives which run into expedients of ceaseless variety to accomplish their objects, and refresh exertion, even while they expend it. In them the machinery of education is not composed of wheels and springs, which owe their motion to the hand or the foot; but, like those seen by the prophet, there is a "*spirit in the wheels*," and they are "*full of eyes*."

(To be continued.)

STRIKING INSTANCE OF CONVERTING
GRACE.

In a country town in England resided a respectable family, the master of which professed serious religion; but his lady, though religiously educated, was a stranger and an enemy to vital godliness. A pious young man who lived in the same town, an attorney, frequently visited at this house, and spent his Sunday evenings there. He lamented, in secret, that want of evangelical piety which he perceived in the lady; and, whenever he saw her enter the chapel, used to lift up his heart to God for her conversion. Once, in her hearing, he said to her husband, "Mr. T—, you want nothing to complete your happiness but the conversion of Mrs. T—." On which she rallied him in a jocular

way, as she often had done before, on his very great piety; and added,— “but, Mr. B—, as you seem so much to desire my conversion, do you think you should be willing to die, if that would effect it?” To which he replied, in the most serious manner, “I think I should be willing.”

The next day, which was Monday, he took his tea with this family, and while in the house, was seized by the symptoms of a violent fever. On account of some particular circumstances, he could not return to his apartments in the town, but continued at the house of his friend, where, notwithstanding every attention suited to his case, he died on Thursday following.

Mysterious Providence! this was to be the means, in the hand of the Holy Spirit, of effecting the desired purpose, and to answer the many prayers of the young man. The composure of his mind under his heavy affliction, in the near prospect of death and eternity, with the many weighty and useful sentiments uttered by his dying lips, made a happy impression on the mind of Mrs. T—. She began to perceive that there was a sacred reality in the religion of Jesus Christ, of which she had never duly conceived: which impression was deepened, and issued in a hopeful conversion to God, by the funeral-sermon preached in the same chapel by Mr. B—, of London, under which also several other persons appeared to be called by grace. Mrs. T—, continued under deep concern of soul for several months; but there was reason to conclude that a real and gracious change took place in her heart; since which she has become an advocate for the cause of Christ, discovering as much zeal for evangelical religion as she has formerly manifested against it.

ORDINATIONS.

Communicated for the Religious Intelligencer, by request of the Grand-River, Ohio, Presbytery.

Burton, Sept. 1819.

Aug. 19. The Rev. Ephraim T. Woodruff was installed by the Grand

River Presbytery, Pastor of the Church and society of Williamsfield, Wayne Township, Ashtabula County, Ohio. The several parts of the installation were performed as follows: The Rev. Luther Humphrey, of Burton, offered the introductory prayer; the Rev. Giles H. Cowles, of Austinburgh, preached the sermon, from 1 Thess. ii. 4; the Rev. Abiel Jones, of Farmington, offered the installing prayer; the Rev. Jonathan Leslie, of Geneva, gave the charge to the pastor; the Rev. Harvey Coe, of Vernon, gave the charge to the people; the Rev. Randolph Stone, of Morgan, gave the right hand of fellowship; and the Rev. William Strong, a Missionary from the Hampshire Missionary Society, offered the concluding prayer. The great union of the people, over whom the Rev. Mr. Woodruff is installed, the peculiar anxiety of neighbouring towns to enjoy his labours for a part of the time, appear to be favourable indications for this part of Zion.

Sept. 1.—The Rev. Alvan Hyde, jun. was ordained by the Grand-River Presbytery, Pastor of the Church and Society in Madison, Geauga County, Ohio. The day was very fine, and an unusually large assembly, convened to witness the solemnities. A procession was formed at the house of Jesse Ladd, Esq. from whence the people proceeded in regular order to an adjacent field; where a bower and stage were prepared for the Presbytery, and convenient seats for the assembly. The several parts of the ordination were performed as follows: The Rev. Joseph Treat, of Sparon, offered the introductory prayer; the Rev. Alvan Hyde, D. D. of Lee, Mass. preached the sermon, from Isa. xlix. 5.; the Rev. Giles H. Cowles, offered the ordaining prayer; Rev. Messrs. Hyde, D. D. Cowles, Leslie, Jones, and Coe, imposed hands. The Rev. Harvey Coe delivered the charge to the pastor; the Rev. Jonathan Leslie gave the charge to the people; the Rev. Luther Humphrey gave the right hand of fellowship; and the Rev. William Strong offered the concluding prayer.

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Mr. Hyde's prospects for usefulness in this part of the Lord's vineyard, are very flattering. The calls for faithful labourers in New Connecticut were probably never so great before as at this time; and it is believed, never have there been so many ministers settled on the Western reserve in one year, as since the 15th of last May. New Churches are frequently formed; and there are many Societies now anxiously waiting for an opportunity to establish the Gospel Ministry among them, but Ministers cannot be obtained.—Missionary Societies are beginning to be formed in this part of the country, who would gladly do something towards furnishing their destitute brethren, but for want of *Missionaries*, many places yet lie waste.

We would loudly and *earnestly* call upon our brethren at the eastward, to send us *more FAITHFUL MINISTERS*, to cultivate this western wilderness. Do you say they cannot be obtained among you? We ask you to look over the long list of hopeful converts in the late revivals of religion. Do you not see a host of young Elishas, who have enlisted under the banner of Christ, and are already anxious to fight the battles of the Lord? They are now waiting for you to put on them the *harness*; and without delay to send them into the field. You are to remember, "The liberal deviseth liberal things; and by liberal things shall he stand." Let not the *Treasuries of Education Societies* ever want funds. Let not the *schools* of the *Prophets* be left with *few men* in them; neither let the *Churches* languish for want of *Pastors*; for the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

ON DRUNKENNESS.

Extracted from Dwight's Theology.

No reputation, no wisdom, nor hardly any worth, will secure a man against drunkenness. This sin is found in the cottage, and the palace; in the study of the philosopher, and in the sacred desk; in the hall of the council, and

on the bench of justice: and contrary to what would seem the dictates of nature, as well as delicacy, in the female sex; even in instances, where distinction, understanding, amiableness, and refinement, would appear to forbid even the suspicion. In most, if not all of these cases, the evil creeps insensibly on the unhappy subject; and overcomes him before he is aware. A prime object to be here regarded, is therefore *to keep the danger always before our eyes*. We are ever to feel that we ourselves are in danger; and to consider a habitual and lively dread of it as our best safety. We are to form, also, vigorous and standing resolutions, that we will not be overcome. These we are invariably to form in the fear of God; with a solemn recollection of his presence; with a humble dependence on Him to bless us; and with fervent supplications of his blessing. To strengthen our resolutions, and keep our fears awake, we are to mark the miserable victims of the sin with anxiety and terror; to regard the sin itself as *the highway to Hell!* and to realize, that in yielding to it we seal our own reprobation.

"To all this conduct motives can never be wanting. Multitudes of the highest import, and the most commanding efficacy, have been already suggested in the progress of this discourse. Every heart which is not formed of adamant, must feel their force. Nothing pleads for it except the mere appetite of strong drink; an appetite, usually unnatural, and created by casual indulgence. All things else in heaven, and in earth, exclaim against it with a single voice. Our health, our reputation, our safety, our reason, our usefulness, our lives, our souls, our families and our friends, in solemn and affecting union urge, entreat, and persuade us to abstain. God commands; Christ solicits; the spirit of grace influences us to abstain; Angels and glorified Saints behold our conduct with such anxiety and alarm, as happy beings can feel; and watch and hope to see our escape. The Law with a terrible voice thunders in

our ears that dreadful denunciation, “Drunkards shall not inherit the kingdom of God.” Even hell itself, hostile as it is to our salvation, follows the rest of the Universe; and in spite of its own malevolence, subjoins its dreadful admonition, by marshaling before us the innumerable host of miserable wretches this sin has driven to its mansions of despair. Who, that does not already sleep the sleep of death, can refuse to hear, awake and live.”

RECOMMENDATION.

The Consociation of the Western District of New-Haven County, recommend to the churches in their connexion, to adopt the following resolutions, the more effectually to discharge their duty towards baptized children, &c.

1. *Resolved*, That we feel ourselves under solemn obligation, both as individuals and as a church of Christ, to pay special attention to our baptized children: and we do hereby engage that we will daily read, or cause the holy Scriptures to be read *by* or *before* them; will pray with and for them, and will catechise, warn, exhort, and counsel them from time to time, as their age and circumstances require.

2. That we judge it expedient to meet at least twice every year, to present ourselves and our children who are capable of receiving instruction, and who are under our controul, before the Lord, unitedly to implore the blessing of our covenant God upon them, to instruct them in the things of religion, and endeavour to impress their minds with a proper sense of their special obligations to God, on account of their peculiar privileges as the children of his covenant people.

3. That we will encourage unbaptized children, and we do earnestly desire and request their parents and guardians to encourage, direct, and assist them to attend with us to receive religious instruction, and share with our children an interest in the prayers of the church.

Passed in Consociation, Columbia, Sept. 29, 1819.

Test. ERASTUS SCRANTON, Sec'y.

SELECT SENTENCE.

If we believe that God is, and act consonantly, we shall be safe, if he be not; and eternally happy, if he be: Whereas if we believe that he is not, we are sure to be miserable for ever, if he be; and are only safe from being miserable forever, if he be not.

For the Religious Intelligencer.

“Vanity of vanities, saith the preacher: all vanity.”

A DREAM.

Methought the *present* all had pass'd away, And the dim *future* with its gathering clouds Had vanish'd too:—the *past* alone remain'd Warm, bright, and cheering. O'er my forehead curl'd

The tresses of my youth,—fair braids were twin'd

With freshest roses; and upon my eye The smile of those who solac'd every pain, Beam'd happily. My heart was light as air, And my gay step seem'd like the flight of birds

Soaring to Heaven: methought my lips had caught

Their music too. But oh! there was a pause, A doubt, a dimness, stealing o'er the scene: It seem'd too like a vision, for the soul Securely to rejoice. I fear'd those friends Who lov'd my childhood in their graves did sleep,

And this was only the bright, shadowy cheat Of slumber's resurrection. And it seem'd As if a change had come, and secret care Usurp'd the throne of joy. I bent to weep, And weeping wak'd. Oh! then I learnt to trace

The emblem of what fond, mistaken man Baptizes happiness:—thus doom'd to fleet Are all his pleasures; time, and chance, and fate;

Stern disappointment, sickness, and the grave, Demand them all. A heavenly voice declares That “*all is vanity!*” and the dire cheat Of vexed spirits. Shall we place our trust Upon a vision,—grasp a passing shade, And find despair?

—Ah no! the soul desires A better portion; longs to find a home In that pure temple where the tossing wave And meteor glory come not; where the rest Is perfect, and the seraph bond of bliss Unbroken and eternal.

ORDINATION.

On Wednesday 14th of July last, the Rev. JOSEPH LABEREE, was installed by the Presbytery of Champlain, over the first Presbyterian Church and Society in the Town of Champlain, N. Y.

The Rev. Mr. Halsey, of Plattsburgh made the introductory prayer: the Sermon was preached by the Rev. Mr. Johnson, of Williston, Vt. from 1 Cor. ix. 16. the Rev. A. Parmalee, of Malone, made the installing prayer; the Rev. S. Parmalee, of Westford, Vt. gave the charge to the Pastor; the Rev. Mr. Strong, of St. Albans, Vt. expressed the fellowship of the churches; the charge to the congregation was given by the Rev. Mr. Hascall, of Burlington, Vt. and the Rev. Mr. Whelpley, of Plattsburgh, made the concluding prayer.